

Agni Yoga: Magical Mirrors

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Abstract

This e-book provides detailed information on magical mirrors in the context of Agni Yoga. It also covers simple experimentation with a home-made magical mirror and includes a fictional example of using an occult magical mirror.

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1. Introduction

Some people believe that specially prepared magical objects - crystal balls, mirrors, etc. - can be used for divination by displaying signatures or pictorial images of distant or future events. Myths and fairy tales abound with stories of such magical devices:

Wikipedia (2022). Divination. <https://en.wikipedia.org/wiki/Divination>. Retrieved February 5, 2022.

Wikipedia (2022). Magic Mirror (Snow White). [https://en.wikipedia.org/wiki/Magic_Mirror_\(Snow_White\)](https://en.wikipedia.org/wiki/Magic_Mirror_(Snow_White)). Retrieved February 5, 2022.

Mirror History (2022). <http://www.mirrorhistory.com/mirror-facts/magical-mirrors/>. Retrieved February 5, 2022.

This book is about presumably real magical mirrors used by the adepts of Agni Yoga. Agni Yoga is a little-known spiritual teaching publicized in the 20th century by Helena and Nicholas Roerichs who claimed direct contact with Morya and other Theosophical Mahatmas. They were receiving messages from their instructors over the course of 34 years and published selections from them in the form of 14 books. This book series is called *Agni Yoga* or informally the *Teaching of Living Ethics*. All these materials, plus important *Letters of Helena Roerich* and more, are freely available in multiple languages on the Agni Yoga Society website at <https://agniyoga.org/>. Helena Roerich's original notebooks (daily records of her communication with the Mahatmas) contain much material not included in the published books, but they were kept secret until the early 2000s when many of them (those owned by the Nicholas Roerich Museum in New York) have been published in Russia. They are now being translated into the English by White Mountain Education Association:

Agni Yoga Society. *Agni Yoga Series and Signs of Agni Yoga*. <https://agniyoga.org/>.

Roerich, Helena (1954). *Letters of Helena Roerich*. Volume I: 1929-1935. https://agniyoga.org/ay_en/Letters-of-Helena-Roerich-I.php.

Roerich, Helena (1967). *Letters of Helena Roerich*. Volume II: 1935-1939. https://agniyoga.org/ay_en/Letters-of-Helena-Roerich-II.php .

Rerikh, Elena Ivanovna (2007-2013). *Records of the Teaching of Living Ethics*, vol. 1-18. [Russian.] ru.theopedia.org/main/Подготовка_электронной_версии_«Записей_Учения_Живой_Этики» .

Roerich, Helena. *Helena Roerich's Notebooks*. <https://wmea-world.org/Helena-Roerich/notebooks/> .

Chapter 2 contains virtually all messages covering magical mirrors that have been found in the Agni Yoga primary sources. Notice that all of *Records* messages are terse and many of them are hard to understand. This is followed by two instructive pieces extracted from *The Theosophist* (chapter 3) and an occult novel (chapter 4) and by general discussion (chapter 5).

Information provided below is both thin and elementary, but it should be sufficient for general orientation in magical mirrors. **Delving deeper into this matter may be dangerous!!!** H.P. Blavatsky warned:

When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity — the undying, grim creations of human crimes and vices — and thus fall from theurgia (white magic) into goëtia (or black magic, sorcery). (H.P.Blavatsky's *Collected Writings*, vol. 2, p. 96)

The knowledge of the astrological aspect of the constellations on the respective “birth-days” of [Dhyani-Buddhas] gives the Occultist the greatest facilities for performing what are called “magic” feats. The future of an individual is seen, with all its coming events marshalled in order, in a magic mirror placed under the ray of certain constellations. But — beware of the reverse of the medal, SORCERY. (*The Secret Doctrine*, vol. 2, p. 179)

As a final note, I would like to forewarn that I assume the reality of the invisible worlds, their laws, and their inhabitants.

2. Magical Mirrors in Agni Yoga

Letters of Helena Roerich, vol. I

As for the mirrors—this concerns the prognosis of the future on the basis of existing data. And these mirrors, or visions, which are produced by a special process on a polished metallic surface, are true only from the moment they begin and so far as the spirit of the one who is connected with the prognosis is firm and unshaken in his striving. Whereas if he wavers, the mirror of the future will change in conformity with the waverings of the spirit. This is why all Teachings advocate steadfastness and firmness of spirit.

Agni Yoga Series

[References to *Agni Yoga Series* books are by book title and paragraph number. The third referenced book, *Agni Yoga*, has the same title as the whole series.]

Leaves of Morya's Garden I

431. The Teacher sees in a mirror a picture of all your movements.
The signs of your fatigue surround you, like smoke.
Yet above your shoulders rays of decisiveness pierce the cloud of weariness.
Your heads are adorned with rays of silver.
Auras of strangers crowd at your feet like abutments of a bridge.
The power of courage forces these auras downward with purple arrows.
The blue flame of the heart pierces the smoke of weariness.
Labor continues, and the rays reach ever higher.

Leaves of Morya's Garden II

90. The dense nature of matter obstructs every experiment of the spirit. This applies to human beings and all of nature.

To be accessible, matter has to be melted. The melting process gives rise to a certain gas that assimilates to the substance of the spirit. In the case of a person, the nerve centers release a gas during every ecstasy—whether an ecstasy of happiness or of ill fortune. Here we have a sort of workshop of the spirit. That is why hardship is called a visitation of God. On the other hand, every kind of listless, somnolent existence is equivalent to the death of the spirit. In nature ecstasy manifests as thunderstorms, earthquakes, volcanic eruptions, and tsunamis. A similar workshop of the spirit begins to function, which is why all the sparks of ecstasy are a blessing. Once it is melted, matter gives way to improvement and yields new formulas. Instead of undertaking lengthy investigations, it suffices to reflect the elements in Our mirrors and thereby accumulate new formulas.

210. Dreams and visions are not miracles,... but are a thread of life, an awareness of the essence of what is on its way, revealed to a degree that does not affect karma. If people could accept dreams and awareness without succumbing to preconceptions, the path could be improved.

When new images manifest, they are often refracted in a distorted way. The mirror either expands the image or contracts it, as if its surface were quivering under unusual pressure.

Agni Yoga

121. Each thunderclap releases many discharges of positive and negative energies. Consider the battle for the fulfillment of Our Plan as unprecedented. Consider all the mirror-images as true.

437. Today We looked into Our mirrors. I saw surface agitation in the disciples' auras. Let us be firm in the coming new year, because all is growing. Yesterday's measures are too small for future problems. The pure heart produces a clear picture, but surface agitation indicates a new growth in consciousness. The period of shaping new conditions must be gone through, without confusion, desire, or irritation. There is much tension in space, and it can be oppressive for the human aura.

Brotherhood

132. A reflection is clear on a calm surface. Each agitation distorts the clarity. Likewise, the primary energy requires calmness in order to reflect Truth. It should not be assumed that calmness is decline and enfeeblement. Only disorderly agitation can distort the mirror of energy.

People talk much about the tranquility of wise men, but it is really a great tension, so great that the surface of the energy becomes mirror-like. Thus, calmness must not be taken for inaction.

Supermundane

2. Urusvati [i.e., Helena Roerich] has seen many of Our apparatuses. In appearance they do not differ much from those in use elsewhere. However, the way they are used is different, for psychic energy is applied. It has long been known that some apparatuses will operate only in the presence of a particular person, and now there are even people whose organisms can substitute for entire complicated apparatuses. Man is growing accustomed to his inner forces.

We long ago accepted the principle that each apparatus can be made more powerful by man himself. One can achieve a transformation of one's entire life simply by the realization of the Primary Energy. Over the centuries We have become accustomed to the idea that a concentration of energy can be directed to any domain. Energy, like lightning, unites accumulated forces in its discharge. So-called magical phenomena are based on the same principle. In reality, the term "magical" can only mislead. Any electrical apparatus can be called magical. When Urusvati performed levitation or the moving of objects, it was done not through magic but simply by not impeding the energy. The manifested energy was accepted and then projected. It was united with the cosmic energy, and thus could act.

Our mirrors cannot be called magical. They simply increase the effectiveness of Our energy. Many appliances can be found that make energy more effective. Strong magnets could hardly be called magical, even though their action is remarkable. The subtle body and all experiments connected with it belong to science, not to magic. Thus, one should abolish the superstitious use of the confusing term "magical."

53. Do not consider Us to be magi or sorcerers when you hear about Our mirrors. It is concentration of thought that fixes the images. Thus, first of all, one must refine one's thought.

Records of the Teaching of Living Ethics

[*Records* entries are referenced by date received. Helena Roerich's questions and notes are italicized.]

6 November 1922

– *What did the crown of hands that I saw mean?*

- The covenant imprinted on your mirror. You have been shown the disks of the mirrors of the initiates (*explanation of the vision*).

14 June 1923

The sun caught the Teacher at the window of the tower. Then He walked through the garden, greeting the flowers, went up to the armory, where there hung shields, the so-called mirrors, which reflected images of distant events. He spent some time checking the course of events and then called Mohamedi, Chunda and the Friend of companions.

12 April 1924

I sent a vision from Our mirror about Lhasa, for now Tibet represents a knot of difficulty.

15 May 1924

Of course, apart from the mirrors where the images are concentrated, we receive a steady stream of messages that are as fast as sound and thought. Their clarity and duration depend on various reasons.

Of course, their size and location matter. True, the unevenness of conditions often masks the value of different values, and then it is necessary to resort to corrections using mirrors. Experience in recognizing rays helps to classify messages. But often the device rings in the same way in response to a random collision and to the downfall of the whole country. And when one hears the word “Paris” or “hand-to-hand combat”, it is difficult to decide which is more important, because We have established the rule that nothing is unimportant. Sometimes the cliché of a world event flies so fast that only by inner feeling we hurry to check it in the mirror.

19 May 1924

– *What is the mirror of the Brotherhood?* – A polished one, made from an alloy of 7 metals: silver, gold, lithium, uranium, magard, lead and antimony. A beam of compressed carbon placed behind the observer helps accelerate the fog cloud by firmly anchoring events to the surface. As along the shortest wire, there are two main kinds of observations. The first is when the initiative comes from the observer. The second is when an urgent event is attracted by the wave of an aura. When it is necessary to connect the beam, the effect can be enhanced by passing a beam of compressed carbon through a special prismatic glass, and then the color of the fog facilitates concentration.

14 June 1924

Let me indicate the details by looking in the mirror. Its surface swirls in front of Me, let's courageously look. Call Udraya [George Roerich].

1. I see one unpleasant black person talking to Udraya, his face bared in amazement, he points to a paper. My ray hit him, he gets confused, shrugs his shoulders and writes.

2. I see in the blue fog how the hunchbacked Yaruya receives a telegram and is very happy. He hastens to the phone, dials number 27. I send a blue ray to him. He folds his arms, waiting by the phone.

3. I see in the red a plaza near the church. "Well, ringer, don't be silent, the thief is coming, but he won't rob Christ." Udraya walks with My ray. Boldly go on order to gather the needed people. Past Prechistenka, along the Arbat, Udraya finds a new friend. Udraya, show him My cross.

4. I see in the blue fog - a city street, little schoolchildren, Udraya likes them. Morya's ray opens to Udraya passage to them.

5. I see the banner swaying in the blue fog - the troops are coming. My ray shines on their faces. Udraya likes them.

6. I see in the yellow fog Udraya talking to a military officer and showing him a map. I recognize Uryankhai, a red line has been drawn to the southeast. Troop stations are marked with circles. There is a camp at Lob-Nor. The draft of the 27th year. Podvikhnov, call them.

7. I see in the blue fog stupid fools, but behind them there is a thin, young, light one. The ray forges a connection, gives a sign: "Listen, when the dumplings themselves jump into your mouth."

8. I see in the golden fog that a man in a yellow caftan saw the Buddha's image, looked, and pointed to the south. I sent a ray to clear the inner ear.

9. I see in the golden fog this on the steps of a temple: Udraya carries to Urusvati [Helena Roerich] Maitreya's image above his head, gives it on a white scarf to a short man. The ray shines on Udraya in the back of the head.

10. I see in a blue fog with silver stars how Udraya receives a letter from Urusvati tied with a purple silk cord, and sparks of light fly away from the letter.

11. I see in the blue fog a camp in the middle of the mountains. The beginning of a wooden house. A horse tied to a new hitching post. The spirit rejoices in the place.

12. I see in a dark fog that a mounted Mongol is rushing, behind him are the fires of shots. It is impossible to understand what kind of opponents, but certainly dark ones.

13. I see in the blue fog the mountain revealed by My ray at the time of the slander of strangers. My sign burns in the snow - "Look, the star is on the mountain!"

Now let Udraya stand up. Fuyama [Nicholas Roerich]], put it on Udraya's shoulder. Then we, four of us, will sit together.

14. I see people are busy, started going. O. N. is ready for oboy [?]. Fuyama came to the hut.

15. I see Urusvati waiting for Fuyama at the window.

16. Urusvati, I see a new settlement. Tarukhan shakes his head - it's difficult!

17. I see Urusvati thinking: "Oh, it looks like peace with the Chinese!"

18. I see Urusvati and Fuyama driving around the city in a car, it's hot.

The construction of the temple has already begun.

15 June 1924

Let's look in the mirror.

1. Udraya, there is dust on the mirror. You should always keep a clean handkerchief with you, remember about the mirror.

2. I see in the blue fog - the desired days have come. The barns are filled beyond expectations. The wire of the radium ray multiplied the harvest fortyfold. The splinter light has been replaced with electricity. The village machinery rings like a zurna.

3. I see in the blue fog - less than a year has passed, as the Russians opened. Tarukhan remembers the sign. Let Udraya stand up.

I see [illegible], and I see - a hundred ships in a flotilla.

26 June 1924

Mold grows in Lhasa, and the old lama at the altar is going to saddle horse for riding to the north. He had a dream - a foggy morning, detachments of cavalry approaching at a trot across a rocky plain, and behind them he sees thin ranks of infantry. Shots crackle to the left and cannon fire echoes loudly. Here a regiment came out and the cries of soldiers were heard, the face of the Mongol with khan's badge flashed. The lama woke up, there was sweat on his forehead, and he saw that the lamps at the feet of the Blessed One were lit and a tall man performed a sacrament in front of the altar. Then the fog covered the niche and the lama heard the neighing of the horses in the yard, looked out the window and saw the old teacher of the monastery leaving the yard, called the servant and ordered to bring the horse. I noticed on the street foreigners walking up the hill. I saw the same ones 20 years ago. But the lama keeps riding, tomorrow he will visit the monastery on the river.

29 June 1924

Let's look in valuable mirrors - call Udraya.

1. The fog is golden, only lightning pierces the clouds over the steppe.

Udraya ordered to build lodgments. Clean, new statues of the Buddha are mounted in the middle of the tent. The Buddha was here, let us stand firmly in the consecrated place. No one who worships the Buddha will leave the ark. Let the sacred squad lie around the tent. Let your hands hold the weapon firmly. More news is coming to Us, Bel himself ordered to stand firmly, Ogedei Maidan will be laid here. Elena the Queen, daughter of the Buddha, will come from the mountains. The shining bush must be protected, it is where the foot of the Buddha stepped.

2. I see in a gray fog - a room, Nurukhan hurriedly walks, silently knocks on the door: "Yaruya, when will the news from Belukha come? Look now! We need to know. Mokul resrup [?] sent a package, it is next to the badge - meaning it is urgent."

3. I see in the blue fog that people are going up the mountain, carrying the image of the Buddha. It is said that it was found on Fox Hill, according to the lama's dream. Let Serich Momui protect the place.

4. I see a big fog - messengers are galloping. Mules, and horses, and fur-bearing camels - and what a movement!

The Buddha himself pointed out the power of the new khutukhta. Wind blows from the snowy areas, lights on the mountains are shining, and Murchuk Khan prays at dawn. Upultuev has sent a messenger.

5. I see purple fog - women are standing on the mountain. Seven of them are waiting for a miracle. The glade is covered with snow, they are sitting on stones near the rock. Fog begins to swirl and purple sparks sparkle.

Now let Udraya stand up.

6. I see a yurt in a purple fog, among a thousand lamps the Buddha sparkles, hundreds of banners are around and Mongol princes solemnly stand. The lights of the lamps play on the sabers and yellow caftans of the Khan's regiment. Outside there is the roar of voices, then the red battalions greet the Image of the Most Pure Mother, like a hurricane sweeps: "Hats off!" Private Sermyagin crossed himself and whispered: "I saw such pictures with the Borodino field."

4 July 1924

Today, a stream of squads passed on the mirror, and My Friend rejoiced at the sounds of the spiritual hymn. My decree is to follow the banner of battle, on which depicted is the cup of achievement. Recall the vision of the banners in the council chamber.

29 July 1924

I want to look in the mirrors, let Udraya take notes.

1. I see in a blue fog - three people are sitting, not Russians, looking through papers. One, thin and shaven, signs, followed by another, shorter, younger, waving his hand and writing. The third folded the papers into an envelope and goes to the phone, calls "Academy" and hurries to leave.

2. I see in the dark fog - people are scurrying about, loading boxed machinery into cars and sticking labels with the year 1928. The mood is hurried.

3. I see a golden fog - Logvan is sitting with non-Russian industrialists, the year is 1927, the paths of the Belukha are on the map, the deed has already been signed.

4. I see in a purple fog - something on the mountain. Tarukhan is walking, with him there are workers with pickaxes, carrying a chain. A bearded man is coming towards him, wearing a fur coat, waving a letter, shouting: "The trade union is with us, think about how to speed up the sending, write to Bout - the bearings are too big again."

5. I see in a blue fog - Avirakh is riding down the road, with him Oyana and an old man, a representative of the Shipbuilding Society, he is also a representative of Relbund - a very strong organization.

6. I see the fog swirling - only part of the fields are sown with wheat. A caravan of cars is crawling uphill, with a tall man. On the side there are building, a wooden temple - it should bear the name of Sergius.

Let Udraya get up.

7. I see in a golden fog - a gray-haired man in Harbin inspects a train with goods from America - the destination is Urga.

8. I see in a blue fog - a small house surrounded by a fence in the steppe, in a room on the floor there is a stove. Fuyama is drinking tea, there is a car in the yard - an officer is packing leather bags. Two Mongols with rifles on their backs start the car - it's cold, five o'clock in the morning.

9. I see Udraya sitting by the phone in a ditch, behind him a Mongol with a revolver lies. They shoot hard in front of them. Now Udraya descends down the slope and points with a whip at the forest. The mood is nervous. Chahem-Bula is stuck to his binoculars.

12 August 1924

I feel, it is the right time to look in the mirrors.

1. Purple fog - Udraya receives a package. I am choosing new people for him. Feeling the spirit of these young ascetics, I can calmly send them as a support.

2. I see a green fog - Lumou [Svetoslav Roerich] found a bride. A bright head. Of a good ancestry. Beautiful past lives. You can be safely taken to Zvenigorod.

3. Green fog - Teacher put his hand on Lumou's head, showing Urusvati a thought that can set Lumou's heart on fire.

4. I see blue fog. Urusvati gets her wish. Her goal is achieved. Mountains will not hide it.

5. I see a golden fog - Fuyama and Urusvati are on a road. Udraya and K. Lama are going to meet them.

6. I see a purple fog - Urusvati stands on the mount.

7. I see a purple fog - Urusvati stands at My window and sends a silver ray to Altai.

17 August 1924

Let's look in the mirrors.

1. Purple fog - exactly like an earthly figure, it is impossible to assume that this is the matter of the spirit. I think no one wants to honor it as spirit.

2. The fog is blue - in <...> there is a pure image of the Mother of the World. Keepers are around her.

3. Blue fog - Udraya comes to ask if they saw a sign that appeared at night.

4. Green fog - a man throws the flower to the Mother of the World. Women are sitting around - one feels how close is the consecrated Russian Tara.

8 November 1924

Now let's look in the mirrors.

1. I see in a purple fog - Urusvati reads from the book to My group of girls. The room is large, the walls are white, there is a sofa near the window, and a small man lays out sheets of paper on the carpet - a weekday.

2. I see in a blue fog - Urusvati and Fuyama are talking on the balcony of a house near a pine forest, below Avirakh closes his suitcase and puts it in a sleigh - they are waiting for the Mongolian mail.

3. I see in the yellow fog - a large hut, apparently, a considerable noise reigns in it - the dining room of the local shelter.

4. I see in a purple fog - Urusvati's suitcase is standing on a table by the open window, purple bushes outside the window. Urusvati takes out a book and several packages.

5. I see in the blue fog - Udraya sits at the table and writes, next to him someone else types on a typewriter, both wear overcoats.

6. I see in the golden fog - a car is rushing, several people are sitting in it, among them there are Urusvati, Fuyama, and Lumou.

7. I see in the golden fog - a meeting of the members of the Circle - Fuyama conveys My words. Urusvati nods her head - the mood is good.

8. I see in the blue fog - Urusvati and Poruma are sitting on the sofa, in front of them there is a small table with a tea set. The servant is holding a very large book. A woman sits in a chair - I can't see her face. The mood is joyful.

9. I see in the blue fog - looks like the corner of a garden, a small man is trying to get on a horse, not quite successfully yet.

10. I see in the golden fog - Fuyama draws images for the temple, Urusvati and Udraya sort out sheets of paper.

14 November 1924

Now let's look in the mirrors.

1. I see in the red fog - there is blood on the streets, sentries are everywhere, people in aprons are watering the streets from fire hoses, telegraph poles are knocked down, crimson flags are curling on the buildings.

2. I see the deck of a Russian steamer in the blue fog, Lumou is sitting on a bench, reading a Russian newspaper, a sailor is pulling a rope, I think he hinders Lumou.

3. I see in a purple fog - Urusvati is listening to the orchestra. Kai and Lumou are talking at the door.

4. I see in the blue fog - Fuyama is sitting at a large table, there are a lot of people around. Urusvati, Lumou, Radna and several others are seated in a box. Logvan reads from a note.

5. I see in the blue fog - the platform of a new railway station, a lot of snow, Udraya and Van. walk along the platform - the train is very late.

I gave a number of images covering several years.

7 December 1924

Now let's look in the mirrors.

I see in the silver fog - Urusvati goes through the forest to the temple, unlocks the small door and enters the narthex.

I see in the blue fog - Urusvati and Fuyama are discussing a special image of the Lord.

I see in a pink fog - troops are moving along the high road - the beginning of Russia.

I see in the golden fog - Urusvati and Udraya are walking up the stairs. Urusvati indicates the desirability of changes in the building.

I see in the green fog - Lumou is dissatisfied with riding on the horseback, but Avirah tries to convince him that it is convenient.

I see in the blue fog - a thin peasant on the street is perplexed: "Well, tell me who wants to climb such heights? And they're climbing!" Yes, you need to get used to the Altai way of thinking.

2 January 1925

Let's courageously look in the mirror.

I see in a purple fog - Urusvati and Fuyama are standing in a forest glade.

At the top of the mountain, the mirrors of the observatory shine. Tarukhan goes toward Urusvati and Fuyama.

I see in the blue fog - Fuyama talks to Naru. Urusvati nearby talks to a poorly dressed woman - she will be useful among the sisters.

I see in the green fog - Avirah and Lumou are driving on a car through the streets of a village. The first Zvenigorod.

I see in the purple fog - Udraya and Chahem-Bula read long sheets of paper - behind the yurt.

I see in the green fog - the square of the village of Belukha, a small cavalry detachment, an officer in a hut reads a proclamation. Avirah and Tarukhan seem to be very satisfied.

I see in the purple mist - Urusvati writes regulations with books around her.

All is very well.

3 January 1925

- *I am ashamed to take so much of Mahatma Morya's time.*

- It's not at all embarrassing, because a lot happens if we look in the mirrors. They often look like spoiled cinema, the pictures of the present are so mixed up. In order to evoke pictures of the future, one has to direct a special ray, colored by the aura of the subject of the picture, then sometimes it is possible to obtain a clear image.

- *But a clear aura is needed for clarity?*

- Yes, it is especially difficult if the aura is full of lust.

18 January 1925

Let's look in the mirrors.

I see in the blue fog - Yaruya in a clean, new room, I think it is Zvenigorod.

I see in a purple fog - Ivan Karpov rules the plane, also Zvenigorod.

I see in the purple fog - Urusvati is talking with Kai, the schools have been started wisely, universal aspirations are useful.

I see in the green fog - Lumou and Avirah are walking along the street of the new city. The city is small, and therefore they constantly meet each other. Here comes Tarukhan, they meet him for the third time.

I see in the blue fog - again Tarukhan and Fuyama go down to the riverbank, where they build an embankment.

I see in the blue fog - a carriage of an express train, a gray-haired Yaruya is reading a newspaper. No smoke is noticeable, because electric locomotives have long been running.

I see in the purple fog - Urusvati is examining the plant.

I see in a pink fog - Udraya rides on the horseback along the alley, also Zvenigorod.

23 January 1925

Now sit down. Let's look in the mirrors.

I see in the green fog - Urusvati is walking down the mountain with children, singing is heard - it's amazing where so many intelligent children come from!

I see in the blue fog - Udraya sits on a horseback, behind him there are a myriad of horsemen, chain mail, beautiful blue light plays on yellow clothes. Mountains behind.

I see in a purple fog - a young Russian gives a sign, My ray is on him.

I see in the purple fog - the wise man gets a knife strike, but my chain mail keeps him safe.

I see in the golden fog - Yaruya's spirit has risen. He can understand perfectly well in spirit how it is easier to go.

24 February 1925

Let's look in the mirrors. Let Udraya get up.

1. I see in the golden fog - Urusvati and Fuyama are riding a boat on the lake. Tarukhan shows the coast.

2. I see in the blue fog - Fuyama welcomes Borodin.

3. I see in the pink fog - the Chinese of Beijing greet My red commanders.

4. I see in the golden fog - Fuyama reads the declaration of the peoples of the East. The first Siberian representative of Asia.

5. I see in the purple fog - Urusvati is reading My letter.

29 March 1925

Let's look in the mirrors. Let Udraya get up.

1. I see in the green fog - Lumou tries to free himself from the secretary. I think you'll understand from your experience.

2. I see in a purple fog - Urusvati is writing a letter to Altai, soon she will go herself.

22 July 1925

The Master looked enough in the mirror. The Master keeps you in His consciousness.

19 September 1925

Our mirror will not deceive.

17 November 1925

The teacher will look in the mirror.

I see in the blue fog - the equestrian people are coming. A banner with the face of Maitreya has been revealed. Only Maitreya is allowed except for the Buddha. Moscow accepted Our order to give all the hordes one banner of Maitreya - a red banner, only in the left corner is the image of Maitreya. Find out how Udraya in a crimson caftan gallops in front of the banner.

I see in the blue fog - when Udraya rode to the Tashi Lama, he requires a hasty reception. The order of Shambhala is to dress the face of Maitreya in a red banner, and the clouds will not stand in the way. The priest was waiting for this, but still he was confused - has it really already come?

Moscow accepted the order of Shambhala. Moscow fenced off the site of Northern Shambhala.

I see in the blue fog - how many red banners, the road is full of peoples, and everyone has the same banner, only the tops are different. Tibet has a Dorje, Mongolia has a lion, Kalmyks have a circle. The Buryats have a hammer and sickle in a square, the Kirghiz have a spear, the Chinese Buddhists have the sign of three pearls. I don't see the Russian sign - it glistens in the sun.

I see in the blue fog, Udraya reads an order on the protection of the Tashi Lama, the appointment of chiefs, the receipt of machine guns and airplanes.

29 November 1925

I look in the mirror - I see how the enemies are flying into the dark abyss.

13 April 1926

Let's look in the mirrors.

1. The ray showed how Fuyama puts a casket on Lenin's grave.
2. The ray showed how the appointment of Udraya comes about.
3. The ray showed how the abyss rages around you.
4. The ray showed how one can understand the attraction of the Tashi Lama.
5. The ray showed Pratap's worthy approach to the movement, leading India.
6. The ray showed how many useful additions can be made to the Plan.
7. The ray showed how the Tashi Lama becomes the head of the Buddhists without the Dalai Lama.
8. The ray showed how the order of the Tara sounds in the community.
9. The ray showed how the Tara gets new opportunities.
10. The ray showed how light strikes darkness.

So you can get all the useful instructions in the near future.

13 May 1926

Urusvati sees and hears telegrams from My mirror. The necessary grains penetrate the field of view of the mirror. Often even I cannot apply them at once, but the magnet of the Plan attracts useful elements. I will advise how to deal with these grains, for example, when I heard: "The scandal with P. Vel.", it means that it was necessary to put this person in a strict framework, depriving him of everything requiring responsibility.

You need to know that a certain mirror gives a reflection depending on the level of consciousness. The period of implementation varies widely, because it depends on a lot of conditions and most often on the tricks of the enemy.

1 June 1927

The Master looks in the mirror. Imagine a small flat mountain area near a spring. The temple, the drawing of which you gave in Urga, - clay houses with flat roofs all around, fragrant herbs on the roofs. In the temple there is a rug made of mats, on the sides there are long tables for scientific studies. At the fence there is the sign of Akdorje. On the walls of the temple there are images of Shambhala: Maitreya, Buddha, and White Tara. This is how the outpost of the Brotherhood of the New Age is created.

14 July 1927

What did My mirror show? It showed that the legend is being created. Do not think that the seeds will not sprout.

6 August 1927

The Master looks in the mirror - a golden fog - an almost dark cave, Urusvati and A-Lal-Ming are on their way.

The fog is blue, the flight lesson, the magnet jet is coiled, the direction is west.

17 November 1927

Consider all mirrors correct, but don't attach deadlines.

31 December 1928

Today We look in the mirror. I feel how the surface is agitated, but let us be firm in the New Year, for everything is growing, and yesterday's measures do not embrace the future. A clear mirror gives a clear picture, but a rippling surface will give new growth to the consciousness.

24 February 1929

Today's date is a good number. We can look in the mirrors.

The fog is blue - people are standing at My house. Some have a non-malicious feeling, leaving they say: "We will not be sad - we will stand."

The fog is dark - nothing is visible, something is burning. Let's send an arrow soon.

The fog is golden. You can see how the letter about citizenship goes to Washington - a good feeling.

13 January 1930

The time is terrifying, but beautiful. I see victory in the mirror, yes, yes, yes. I see luck in the mirror - I see victory in America, yes, yes, yes!

18 January 1931

Every day I look in the mirror. New, wonderful circumstances bloom and combine into a whirlwind.

19 March 1932

The mirror of the current hour shows unheard of turmoil; there is not even a predominance of color. The Mirror of Armageddon is made up of golden, blue, black, and red streaking arrows. There are no outlines, but sheaves of explosions and clouds - like a heavy cloud over the abyss.

6 June 1933

Do not be surprised that My instructions come at different times. There is no time in the mirrors of the future. But the science of the Luminaries penetrates the future in the laws of terms. Mirrors also do not err, but they can reflect the events of two worlds, and, of course, their sequence will depend on many currents. Therefore, We love more the science of the Luminaries.

3. Experimentation With a Magical Mirror

{The following story of experimentation with a magical mirror has been published in *The Theosophist*, Vol. IV, No. 6, March 1883, p. 142-143. It is preceded by H.P. Blavatsky's foreword enclosed in square brackets and signed "Ed."}

[Of the many kinds of divination glass or magic mirror that have been devised, the one described by a theosophical brother in the following note is among the best. It has the advantage over a goblet of water and other shining objects, that the eye of the gazer is not fatigued by a large body of white rays, while it possesses most of the good qualities of the ancient concave black mirror of the East. We recommend a trial of it to those who are investigating this most interesting field of "conscious clairvoyance." If a "caraffe" is not available, a clean, round, smooth inkstand filled with ink will do. It is always difficult for beginners to distinguish between subjective mind-pictures seen by the untrained seer or seeress and actual reflections from the akaśa or astral light: only long practice makes perfect. Without saying whether what our friend's wife did see in her mirror had or had not much importance, it will suffice to give the general assurance that *every member of our society* who earnestly makes researches in every lawful branch of occult science, has the chance of help from not only "chelas" but those who are higher than they. Provided always that they are themselves "living the life" described in *Hints on Esoteric Theosophy*. Experimenters must however always avoid excessive taxation of the nervous system. A clairvoyant or psychometer should *never* be forced to see longer than they feel good for them nor what is distasteful. Violation of this rule may entail most serious consequences. - Ed.]

Having read a great deal about magic-mirrors, I wanted to get one, but not knowing where to procure it, I thought of making one for myself. I took a smooth glass goglet (or caraffe) and filling it with black ink sealed the mouth. Afterwards I made my wife look into it when in a short time she began to see whitish clouds with white birds flying away. A few minutes later she saw the scene of a solitary place with trees, &c., and that scene changing, there appeared a most beautiful female form, of surpassing whiteness with hands and feet uncovered. She had a slight white covering over the body and her long tresses of hair fell below her waist ... She was standing before a mirror, and when asked to give some communication made some unintelligible gestures. I told my wife to give up the scene and look for something else; when the scene changed and there appeared a brilliant rainbow. Next came the scene of a

very peculiar house, and on investigating the inside there appeared an old man with a long white beard. His complexion was as white as that of an European, and he had a red tapering cap on his head with a long white gown. He was sitting on a little cushion in a contemplative attitude. A mental question was put to him as to who he was, when he pointed his forefinger upwards. Afterwards it suggested itself to me to ask him to write his name in English characters. When this request was made, the scene changed. Then came a flash of white light and on it rose in golden color the following letters "Sakh Breej lal." The letters were in the running epistolary hand. I am not sure whether my wife read the first four letters quite right. "Breejlal" is a common name among the *Karjat* Hindus of Upper India. After reading these letters, the whole of the goblet seemed to have become enveloped with light and the seance closed. Half an hour afterwards I asked her to see again when the same picture appeared. I asked my wife to question the old man whether he could give us some communication. No distinct gesture was made. We waited for some time and at last asked him again to write something for us, when the flood of white came in again and then appeared the following words "Don't disturb me." After such a message we closed the seance. Again after some time my wife looked into the goblet, not wishing to see the old man when there came the scelle of a jungle with an enormous tree covering a small cave in which there sat a Yogi with a dhotee, reading a large book. He was middle-aged, and some brass pots were lying about him. He was sitting down in a peculiar attitude and would not give his name or answer any question. Across his forehead there was some white sandal applied and in the middle was a red vertical mark At night we had another seance, and then my wife saw two large mountain peaks, half covered with snow, close to each other. Between these two was an arched entrance, and at first she could not get the scene of the interior. After a while the interior became a little accessible and she began to *smell some nice scent as of flowers*. The first room that she came across was full of books. In the next room she saw a young man sleeping. After a while the young man got up and showed that he had a white shirt on. He was asked kindly to write out his name and there appeared the following words "Jabhea." He was then asked who he was, and he wrote "Chela." He was asked to give his Master's name, but he shook his head. He was then requested to give some communication when he wrote "not now." After that he was asked whether he knew Madame Blavatsky and he wrote "yes." Here the seance closed. This is the first time my wife had a trial of a magic mirror and it was only for a day. I have read a good deal of the pictures that are seen in magic mirrors, but I have not read anywhere that intelligent communications are written in the way we got them on the goblet. The "Don't disturb me" completely astonished us; and I don't know how to account for such writing. My wife says that seeing in the mirror is far less fatiguing and more pleasant than psychometry in which the pictures are indistinct. This little description of our gropings in the dark will amuse you for a few minutes. We never wished for any particular picture, neither did we expect any of the communications. Perhaps you know of such writing and how it occurs.

4. An Example of Using a Magical Mirror

[The following lively description of the use of a professional magical mirror is excerpted from the novel *Magi: Posviashchenie* (*Magicians: An Initiation*) by Russian novelist Vera Kryzhanovskaya (1857-1924) and given here in my translation from the Russian. For more on V.K. refer to these online sources:

https://www.goodreads.com/author/show/14009275.V_I_Kryzhanovskaya
https://www.wikibook.wiki/wiki/ru/Крыжановская,_Вера_Ивановна]

When Supramati looked around, Nara said with a smile:

- Let's go! We'll call Dahir now.

She led her husband to a strange mirror and pressed the spring. The mirror immediately staggered, descended from its stand and stopped in front of them.

Only now did Supramati realize the size of the mirror, which reached the height of his body.

At this time, Nara took out a piece of some substance similar to cotton wool and began to strongly rub the polished surface with it, which immediately darkened, lost its multi-colored tint and turned black like ink; then it became covered with silvery droplets that seemed to seep from within.

As soon as this luminous vapor appeared, Nara sang in low voice in a language unfamiliar to her husband. When she finished singing, she said:

- Now look carefully!

Supramati watched this strange procedure with understandable curiosity. The surface of the mirror seemed to move, trembling and crackling; then it got covered with thick steam, which then turned into a purple mist. Then this kind of coverlet dissipated and revealed a view of the sea.

In front of them, lost in the distance, spread the sea plain, stirred by a fresh breeze; the sharp sea air hit his face, and, gliding over the waves, a ship was rapidly approaching from afar, which Supramati immediately recognized as Dahir's ship. Soon the deck of the ship was clearly visible, which in a few minutes approached some kind of window that opened in the mirror. Dahir stood on deck, leaning against the mast, with a smile on his pale face. Lifting his felt hat, he bowed graciously.

- Hurry up, Dahir! We are waiting for you. Supramati burns with impatience! - Nara shouted, making a friendly sign with her hand.

- Tomorrow night I will share dinner with you, - answered a familiar resonant voice.

At the same moment, violet vapor covered the opening of the strange window, then a metal disk appeared and began to quickly absorb the cloudy wisps that were still rushing over its surface. Then everything went back to normal.

Supramati sank into a chair and wiped the sweat from his forehead.

- From all that I experience, seeing incredible phenomena that overthrow all the laws of nature, one can go crazy! - he muttered, leaning his head back against the back of his chair.

Nara laughed out loud.

- When you, Supramati, fall into the pompous vanity of a patented scientist, you start saying very funny things. Is it possible to subvert the laws of nature? Isn't it easier and more logical to assume that there are laws still unknown to you, the application of which by people who know how to control them, produces phenomena that only seem so amazing to you because you do not know their essence? Soon all these "secrets" will be explained to you, and you will be the first to laugh at your today's bewilderment.

Supramati eagerly awaited the next evening. Despite the evidence, his innate skepticism made him distrust his eyes. It seemed impossible to him that Dahir would arrive as promised. Yesterday's vision must have been nothing more than a hallucination caused by his deranged nerves.

By order of Nara, dinner was served for three persons, and about ten o'clock one of the old servants brought in the expected visitor. This time, Dahir was wearing a sleek and immaculate modern suit. When he greeted the owners of the house, everyone sat down at the table.

At the end of their supper, when they were alone, Dahir shook Supramati's hand warmly and said:

- Thank you, friend, for choosing me as your instructor! I am tired of wandering the seas and happy to rest here in your company!

5. Discussion

We have now to make some sense of what we have learned about magical mirrors. Here is a summary of some of the common features of the mirrors:

- The events seen in a mirror appear in a colored fog.
- The mirror may show either current remote events (called 'clichés' in Agni Yoga) or future events.
- Specific dates of future events cannot be pinpointed.
- Images seen in the mirror may be mixed up and hard to interpret.

Of course, what interests us most is veracity of what magical mirrors show. Agni Yoga materials are unequivocal on this point: "Our mirror will not deceive" (19 September 1925); "Consider all mirrors correct, but don't attach deadlines" (17 November 1927); and "Mirrors ... do not err" (6 June 1933).

This, however, is not true. Most of the *Records* messages quoted in Chapter 2 relate to the period of 1924-1925 when the Roerichs were busy working on the 'Great Plan' intended to establish a Buddhist federation (the 'Sacred Union of the East') including parts of Southern Siberia, Mongolia, Tibet, and China. This federation had to be built around the sacred (for Agni Yoga followers) Mount Belukha in Altai and its intended capital had to be a new city of Zvenigorod located in a valley by Mount Belukha. A system of government in the federation would be theocracy ruled by Nicholas Roerich, with Helena Roerich as chief priestess under the title of 'White Tara' (Andrei Znamenski, *The Sacred Union of the East*, https://www.bibliotecapleyades.net/sociopolitica2/sociopol_shambahla20.htm). Both this geopolitical project and its iteration in mid-1930 failed.

The upshot is that all those *Records* messages are a load of rubbish. This implies that future events seen in magical mirrors cannot be trusted. To understand why we have to take a closer look at the nature of images that appear in magical mirrors. In general, our forecasts for the near future (e.g., what we will do tomorrow) may be amazingly correct, but the more distant the forecast future events are, the less clear and less accurate the predictions become (e.g., what we will do in exactly ten years from now). However, this is not what we see in the *Records*: regardless of distance in time, all Agni Yoga mirror-based forecasts are *very specific and*

detailed. It is their *distinctive signature*. This means their nature is different from that of common forecasts like our weather reports.

This may be compared with a similar quasi-spiritual product: A. Besant and C.W. Leadbeater's *Man: Whence, How and Whither, A Record of Clairvoyant Investigation*, which purported to provide detailed information on the past and future of humanity. Most of what they wrote is unverifiable, except for Leadbeater's summary picture of a 20th-century unified Europe. This remarkable piece deserves to be quoted in full:

Practically the whole world has federated itself politically. Europe seems to be a Confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the Confederation in rotation. The rearrangement of political machinery by which this wonderful change has been brought about is the work of Julius Caesar, who reincarnated some time in the twentieth century in connection with the coming of the Christ to reproclaim the WISDOM. Enormous improvements have been made in all directions, and one cannot but be struck with the extraordinary abundance of wealth that must have been lavished upon these. Caesar, when he succeeds in forming the Federation and persuades all the countries to give up war, arranges that each of them shall set aside for a certain number of years half or a third of the money that it has been accustomed to spend upon armaments, and devote it to certain social improvements which he specifies. According to his scheme the taxation of the entire world is gradually reduced, but notwithstanding, sufficient money is reserved to feed all the poor, to destroy all the slums, and to introduce wonderful improvements into all the cities. He arranges that those countries in which compulsory military service has been the rule shall for a time still preserve the habit, but shall make their conscripts work for the State in the making of parks and roads and the pulling down of slums and the opening up of communications everywhere. He arranges that the old burdens shall be gradually eased off, but yet contrives with what is left of them to regenerate the world. He is indeed a great man; a most marvelous genius.

There seems to have been some trouble at first and some preliminary quarrelling, but he gets together an exceedingly capable band of people — a kind of cabinet of all the best organisers, whom the world has produced—reincarnations of Napoleon, Scipio Africanus, Akbar and others — one of the finest bodies - of men for practical work that has ever been seen. The thing is done on a gorgeous scale. When all the Kings and prime ministers are gathered together to decide upon the basis for the Confederation, Caesar builds for the occasion a circular hall with a great number of doors so that all may enter at once, and no one Potentate take precedence of another.

Here the wealth of detail is impressive. Leadbeater mentions such minute detail as a circular hall with a great number of doors so that all Kings and prime ministers "may enter at once, and no one Potentate take precedence of another"!

Alice Bailey had the following to say about this book (emphasis added):

Books were being published at Adyar by Mr. Leadbeater **that were psychic** in their implications and impossible of verification, carrying **a strong note of astralism**. One of his major works, *Man: Whence, How and Whither*, was a book that proved to me the **basic untrustworthiness** of what he wrote. It is a book that outlines the future and the work of the Hierarchy of the future, and the curious and arresting thing to me was that the majority of the people slated to hold high office in the Hierarchy and in the future coming civilisation were all Mr. Leadbeater's personal friends. I knew some of these people — worthy, kind, and mediocre, none of them intellectual giants and most of them completely unimportant. (Quoted in https://en.wikipedia.org/wiki/Man:_Whence,_How_and_Whither,_a_Record_of_Clairvoyant_Investigation)

It is to be noted that all personalities frequently mentioned in the *Records* are of a similar caliber: the Roerichs, their two sons, and members of their inner circle, quite unremarkable people.

Alice Bailey's evaluation pinpoints two issues with visions of the future related in *Man: Whence, How and Whither* – and by extension in the *Records*: psychism and astralism. Entities behind the communications coming from the 'other side' are called spirits or devas. The deva involvement is a key point here. It is one thing when someone uses his brain to figure out the future course of events; in this case the one is an actor and creator and takes full responsibility for the output. But it is a totally different thing if one peers into a magical mirror or a crystal ball and takes at face value what he sees. In this case the one is a passive recipient of information that is gathered (or created), processed, and displayed by someone else, usually by a deva. Devas spoken of here are low-level, semi-conscious ethereal entities that obey human will as best they can. They may be imprisoned in *occult* magical mirrors (similar to the one mentioned in chapter 4) like a jinn in a sealed bottle. They gladly oblige and manufacture visions and predictions upon human request. The quality of these visions is in exact correspondence with the level of their intelligence, i.e., it is very low. This is why psychic visions coming from magical objects like mirrors and crystal balls are generally unreliable and often border on complete fantasy and delusion. Leadbeater in fact acknowledged that the scenes of the future he reported were conjured up by a mental deva.

Visions of future that can be trusted come from a different source and have a different nature. This source is called the *Mind of God* or the *Platonic world of ideas* which is timeless and (almost) unchanging. These ideas are ultimate realities that impact our sublunar world and slowly direct the course of current and future events. They are abstract, never detailed, and, of course, have nothing in common with such bizarre revelations contained in the *Records* as private Sermyagin crossing himself and whispering: "I saw such pictures with the Borodino field."

Alice Bailey also reminds us the way to avoid being caught in the trap of psychism. The following warning (an excerpt from a Buddhist scripture entitled *Kālāma Sutta of the Anguttara*) is printed at the beginning of some of her books:

"THE LORD BUDDHA HAS SAID

that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them: nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."

Obviously, Helena Roerich failed to do so. Adepts of some other spiritual traditions, including Buddhism, Vedanta, and Raja Yoga (but not Hatha Yoga), decline presumed inspiration coming from devas. Vedanta's radical approach is to discard all things having any kind of form – physical, psychic or mental - as maya (illusion) that hides from us the real nature of ourselves and the world around us. So Vedantins are not even slightly interested in such magical arts as divination. Raja Yogis are concerned with liberation and do not care about magic. They may acquire supernatural powers called *siddhi*, including the knowledge of the past and the future, but these occur as a byproduct of Yogic practice and should not be deliberately pursued or used for personal gain and other worldly purposes. The Christian Bible also warns against magical arts. Moses said:

When you come into the land which the Lord your God gives you, you shall not learn to follow the abominable practices of those nations. There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination, a soothsayer, or an augur [an enchanter, the one who uses omens], or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. For whoever does these things is an abomination to the Lord; and because of these abominable practices the Lord your God is driving them out before you. (Deuteronomy 18:9–12, as quoted in <https://www.desiringgod.org/messages/jesus-vs-the-occult>)

So if you distrust or reject upfront Helena Roerich's revelations that came via her magical mirrors, you are in a good company.